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INTERNATIONAL BIBLE STUDY.

May 27th 1883——*Acts* V. 17-33.

For comment, see last *Guardian*.

June 3, 1883——*Acts* VI. 1-15.

"And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration." We thus learn that there was a daily ministration of food in the Pentecostal church. There were widows, and others probably, in necessitous circumstances, for whom it was fitting that regular provision should be made by those who had the means of making it. The tie of love that united them would not allow those who had means, to make provision for themselves or surround themselves with comforts while any of their number were in need. We talk about church-fellowship, but what is the meaning of the term? It means that the interests of each are the interests of all; no man has any private interests, but he is *in* a partnership with his brethren and their wants are his, to be supplied by him according to the measure of their need and his ability. But will not this encourage selfishness and sloth? Yes, if there are selfish and slothful men in the co-partnery. It will not do for a church to lay down a rule that there shall be no poor-fund, and that every one must be responsible for the supply of his own wants. Christians must help one another even though there should sometimes be evil results. The Grecians here are the Jews who, living ordinarily abroad, here and there in the Roman Empire, were more accustomed to speak Greek than Hebrew. They fancied, (it was probably only a fancy) that the foreign converts were not so well looked after as the rest were. A meeting of the church was called. The apostles wished to act in concert with the main body of the disciples. Some new and special arrangement needed to be made. It was desirable that the apostles should be relieved of this charge and a Committee of Ways and Means, a body of stewards, be appointed to look after the daily ministration. They asked the church to choose seven men to have the management of this matter and pointed out to them that these should be men of honest report, full of the Holy Ghost and wisdom. To be full of the Holy Ghost, is to be full of the wisdom that cometh down from above, what God calls wisdom, not what men call wisdom. The Apostles felt that they needed all their time for prayer and exposition of the word. Are there not many servants of the Lord today giving much of their time and strength to matters that might more properly be committed to the laity? Nothing educates like responsibility, and it is very desirable that every church-member be made acquainted with any responsibility that the Master assigns him, for in meeting it he shall become fitted for larger usefulness. The church saw at once the importance of this measure and selected seven men to assume the duties connected with the daily ministration. How important that all church-officers should be made sensible of their need of the fulness of the Holy Spirit for the right discharge of their duties. They chose Stephen, a man full of faith and of the Holy Spirit, and with him Phiiip, Prochorus, Nicanor, Timon, Parmenas. and Nicolas, a proselyte of Antioch. These were, judging from their names, foreign Jews. These seven, the choice of the church, were set before the apostles who prayed for them and laid their hands on them as a token that they thus commissioned them for their new functions. When a church is filled with the Holy Spirit (and this is the true conception of a church,) the *vox populi* is the *vox dei*.

We may infer that a large proportion of the church gathered in Jerusalem on and after the Day of Pentecost, was composed of Grecians, i. e. of Jews who were living among the Gentiles. In the providence of God there were little communities of Jews in the large towns all over the Roman Empire keeping up their communication with the Holy Land by attendance at one of the annual feasts, especially Pentecost. Thus, the way was prepared for the speedy diffusion of the Gospel in all lands. The revival in Jerusalem continued and many continued to be gathered in to the church; but what is particularly notable is that a great company of the *priests* became obedient to the faith. It is very sad to think that those who have received positions of influence and prominence in the church of God, should be the class most difficult to be reached by new truths or newly-recovered truths. The priests had been the great opposers of Jesus. It was a glorious day when this company joined the apostolic church. They laid down their priestly office, made aware of the fact that the priesthood which they shared with all believers, was higher in dignity than even that which their high-priests had worn.

Stephen now comes to the front as a man wonderfully filled with the Spirit, wholehearted for the Lord, full of faith, and used of the Lord to perform great wonders and miracles among the people. It began now to be seen that the promises were for all, and that it was not necessary to cast upon the apostles the burden of leading the church in all respects. There were a number of synagogues in Jerusalem specially for the use of the Grecian Jews, men who had spent much of their life among the Gentiles, and having earned a competence came back to Judea to enjoy it, just as Englishmen who have spent the best of their lives in India, return to England when they have the means of doing so. Some of these entered into controversy with Stephen and had meetings with him for the discussion of this new creed. They were not able to resist the wisdom and spirit, the Spirit of wisdom by whose influence he spoke. They then suborned men who said, We have heard him speak blasphemous words against Moses and against God. If these Jews had given better heed to what Moses had said, they would have known that a prophet like unto him, (founder of a new dispensation) would be raised up to them whom they were to hear in all things. Stephen was brought to the Sanhedrim and charged with blasphemy, referring to something said by him about the coming overthrow of Jerusalem and rule of Messiah, but garbling what he had said. But looking steadfastly upon him, what was their surprise to see his face shining like that of an angel, or like that of Moses when he came down from the Mount.

WEEKLY REVIEW.

—The barrister who defended Mr. Surendranath Banerji, was not, as we supposed, Mr. Kali Chunder Banerji, but a Mr. Bonnerjee.

—In the article "Shall we discard Baptism?" in our last issue, one sentence is unintelligible as it stands. It should have run thus: "We know how zealously and strongly the Apostle Paul denounced those who insisted that converts from heathenism should be circumcised."

—A remarkable letter giving an account of a preaching-tour in Gonda, appeared in the *Indian Witness* of April 28th. We should have noticed it before; in fact we were under the impression that we had done so, but find that this impression was incorrect. The letter is written by the Rev. S. Knowles, one of the oldest missionaries of the M. E. Mission in N. India. In company with seven Native preachers he started from Gonda for a Mela to be held at Devi Pathan, preaching on the way. They had a large banner of blue cloth, bearing the inscription in Hindee, "Jesus Christ is the Saviour of the world." They had various instruments of music. While preaching at one place the Spirit of God applied the word powerfully to the hearts of many present, and a Kori and his wife acknowledged their need of Christ and after receiving instuction were baptized. This was at Dhanipur. At Chamrapur a Brahmin was so affected by the word that he took off the sacred string and avowed himself a disciple of Christ. He was baptized on the spot. At the next place a Mussulman, in response to the invitation given, came forward and declared himself a seeker of salvation. He was prayed with, confessed his faith in Jesus as the Son of God, and was baptized. Others had their names registered as inquirers. At the Mela the party was reinforced, and included sixteen preachers. Marching two and two

into the *Mela* they took up a position on a rising ground, where they set up their banner and began their services of song and preaching. In these five days they baptized ten persons, viz, 2 Pundits, 4 Brahmins, 1 Mussulman, 1 Kayasth, 1 Kori, and one of the officiating priests of the Devi Pathan temple, and registered the names of 100 inquirers. The remarkable thing about this work is the fact that Natives of all the principal classes had courage given them from on high to come out before their fellow-countrymen as seekers and to confess Christ in the rite of baptism. There have been solitary cases of this kind, but these have been rare. We trust that the report of this preaching-tour may lead other missionaries to exercise more faith with regard to the immediate forth-putting of the divine power that accompanies the preaching of the word.

—We are very glad that Mr. Mark Guy Pearse is writing, and publishing in the *Christian*, a series of articles on Holiness. We think they are well calculated to do good. We make room for one of them in our present issue. In a still later number he says:

I know not what is meant by "the destruction of the evil principle" within us—"the rooting up of the remains of the carnal mind." Do not bewilder yourself about yourself. Set eye and heart and hand on Him. I do know that hand-in-hand with Him I can overcome. I do know that without Him I am the helpless slave of sin. What more need any know?

This accords with our conception of the matter. We know that many use the language that Mr. Pearse declines to use, and consider that no other language fully expresses the entirety of their deliverance. We believe that entire deliverance is the privilege of those who have the faith required. But we are unable to reconcile with the teachings of the book the existence of something of a sinful nature anterior to or apart from sinning. Sin is the wrong use of our faculties, e. g. the faculty of loving. Not to be loving God with all the heart and soul and mind and strength is sinning. Christ is our sanctification and when we abide in him he abides in us by his Spirit. Sin consists in separation; trying to live by ourself. Christ is our life. John xv 6

—Messrs. Moody and Sankey have sailed for America to spend a few months there before commencing their great campaign in London next November. Mr. Moody held a Convention in Liverpool on the 26th ult., attended by a large number of Christian friends from different parts of the United Kingdom. Among others, Dr. Ryle, Bishop of Liverpool was present and took part. The Bishop said:

He had not the honour to know to what Church Mr. Moody belonged, and he had no affair with that, but whether he was Episcopalian or Independent, Presbyterian or Baptist, Wesleyan or Methodist, of this he was quite certain—that he was a real good servant of Jesus Christ, and belonged to the Holy Catholic Church, which was made up of all God's saints. He thanked God with all his heart for all the work that he had done by the grace of God the two last times he had been in England. He was not going to believe it was all nonsense, all smoke, all fireworks. He praised God for Mr. Moody's simple declaration of Jesus Christ, and his preaching of the truth as it is in Jesus.' He had made much of the Cross, and therefore he believed God had made much of him. The people did not want a new religion, but the old religion unadulterated; and if it was so preached it would have the same power that it had eighteen hundred years ago. He appealed to those present if Mr. Moody had not proved this fact by his great meetings; and he dared infidels or Socialists, or Mr. Bradlaugh, to get the circus filled for weeks by people anxious to hear their opinions. He thanked God for the really catholic spirit with which Mr. Moody had acted. There had been no sectarianism about his preaching, but he had besought his hearers to believe in Christ.

—We are favoured with the following from the Rev. A. Norton:

Under date of April 26th '83, Rev. W. E. Boardman writes from 3 Rochester Square, London:—

"We are almost overborne by the increase of the Lord's work brought to our hands.

It is quite wonderful what He is doing, especially in connection with Bethshan. Twenty five to forty-five remain each Wednesday for the anointing service, after the general meeting, and most of them testify before leaving to the double blessing of healing and the reception of the fulness of blessing.

And nearly as many more remain for spiritual blessing especially, and go away saying they have found what they sought."

By the *Christian* I see that George O. Barnes, the "Mountain Evangelist" of Kentucky is preaching in Hoxton Hall, London; and in an American paper was a statement recently that Mr. Barnes contemplated a trip around the world; and if so, I presume he will visit India, as he was a missionary in the Panjaub seven years, leaving the country in 1861.

I travelled somewhat in Kentucky last year, and was surprised at the impression Barnes had made on the people of that State.

And notwithstanding his antinomianism, I believe his earnest faith and zeal are a means of blessing wherever he goes. He is assisted by his daughter Marie, who was born in Lahore.

The Rev. A. Norton and family removed to Baitool, C. P. as a point which is more favourable for work among the Koorkoos, than Ellichpoor. We are glad to hear that they are in good health.

—Mention is made in a Poona paper of the arrest of Mr. Chatten, a preacher of the Gospel, and the reason assigned is that he was surrounded by a number of Mahomedans *who would perhaps have laid violent hands upon him.* Well, perhaps they would not. Mr. Chatten, who has a knowledge of the vernacular such as few Europeans attain to, who is uncommissioned by any Society, who lives by faith asking nothing of any, and content with food and raiment, (not always the best,) has been for years preaching the Gospel with remarkable fidelity, and we are very sorry that the Police should not let him alone.

—We invite the attention of our readers to a letter by our friend Mr. Hawkins, in our Correspondence columns, on the subject of the Lanoli Camp-meeting, and recommend them to act upon his invitation *instanter*, not waiting even till they have finished reading the paper. Acting on our own suggestion we have just put some money aside for this object, before writing any more.

—At the annual meeting of the Ch. Miss. Society last month, the income of the last year was stated to have been £225,000, besides £72,192 stock, from W. C. Jones Esq. for a China and Japan Native Church and Mission Fund.—The Income of the Br. and Foreign Bible Society was £210,600. Issues 2,964,636 copies. The Rev Dr. Murray Mitchell was one of the speakers at the Bible Society's meeting. He had a good deal to say about China and Japan, and something about India. In the report of the meeting given by the Record, Dr. Mitchell refers to his esteemed friend the Rev. Mr. Shallagree. One could hardly recognize the Rev Narayan Sheshadri, under this title. Shall-agree is not a bad name for a missionary.

—A careful study of the passages of Scripture which speak of the future punishment of the ungodly will make it evident that the strongest and most terrible statements are reserved for those who have had the advantage of the fullest revelation. The most striking and awful passages in the Gospels are addressed to the disciples of Christ. It is when our Lord warns his disciples against carelessness in their walk, against self-indulgence, (Matt. xviii.) that he speaks of the fire unquenchable and the undying worm. He speaks also of the judgment coming on the religious guides of the Jews in such a way as to show that punishment is to be in the measure that *light* is enjoyed. Speaking of the judgment of the nations when he shall sit upon the throne of his glory, Christ particularly refers to those among whom his love has been revealed, to those who have had Christ revealed to them in his people, and have hardened their hearts against the loving overtures of the Gospel. We must not suppose that the severest judgments of God are reserved for those who are in heathenism. To whom much is given, of them shall much be required. The word of God comes most alarmingly to those who know most of its gracious offers, who hear and do not obey the Gospel. We cannot doubt that the wrath of God is at this moment resting more awfully upon those who profess to be his, than upon the heathen of this and other countries. Judgment must first begin at the house of God. There are multitudes of nominal Christians who persuade themselves that their prospects for the future are far brighter than those of the heathen. But the Scriptures do not favour such a view.

—A number of letters regarding the Salvation Army will be found in our Correspondence columns, some heartily approving, others disapproving. In a little book called "The Doctrines and Discipline of the Salvation Army" prepared by Gen. Booth for the Training Homes, the tenets of the army are set forth in the form of a Catechism. This is the book which has sometimes been spoken of as the Secret Book. It is however accessible to the public. There is very much in it that we heartily approve; some things that we wish were more generally taught in the churches. The 26th section relates to Baptism. With regard to Infant Baptism, "parents may consecrate their children by this form." With regard to adult baptism, the teaching is "much the same." The 3rd question is: "Does the Army consider Baptism as a duty that must be performed?" The answer is in capital type, "Decidedly Not. Only one baptism is essential to salvation, viz. the Baptism of the Holy Ghost. There is one baptism: One Lord, one faith, one baptism." The 4th question is "Was not baptism by water quite a common rite among the early Christians?" "Yes! and so was circumcision, shaving the head, washing the feet of the saints, and many other Jewish ceremonies, which were never intended to be binding on our practice and consciences." With regard to the Lord's Supper this book says: "When such an ordinance is helpful to the faith of our sol-

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diers, we recommend its adoption, but it is neither essential to membership of the army or to salvation." The teaching here is explicit. These two ordinances are permitted but they are not obligatory. The one passage of Scripture which is quoted is evidently quoted as referring not to external baptism, but to the baptism of the Holy Ghost. If this be the meaning, then the apostles contradicted themselves, for they had two baptisms. The baptism of the Spirit in Ephes. iv. 5 is expressed in the words "There is one body and one Spirit," 4, and the one baptism referred to in verse 5 is, we think, that which our Lord spoke of in his parting command to his disciples. The inward and the outward baptism are mentioned in Peter's address on the day of Pentecost. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The one baptism is that of water, the other is just a figurative use of the word. See John iii, 5.

—At a very late hour the authorities determined that the public Holiday on account of Her Majesty's birth-day should be held to-day instead of Thursday last. The all-day meeting spoken of in our last, has been postponed till to-day and will be held in the Grant-Road Church from 10-30 to 3 o'clock. The meeting will be of an informal character and parties may come and go at such hours as suit them, though we think that not a few will remain together the whole time. The topics will be found in Gal. v. 22, 23, the fruit of the Spirit. May this fruit be abundantly present and largely carried of from the meeting. May it be to many as the grapes of Eshcol.

NOTICES OF BOOKS AND REPORTS

"Emerson at Home and Abroad." By Moncure D Conway.—The writer of this tells us how and when he was converted to Emerson. He was fresh from college, traversing the woods of the Rappahannock with his gun; he threw himself under a tree and began to read a magazine, and found there one sentence from Emerson 'which changed his world and himself.' He does not tell us what this sentence was, not having faith that others would be affected by it as he was. Edgar A. Poe was then lecturing in the neighbourhood, but Poe disliked Emerson; whereupon we have this observation: "If Poe could only have appreciated the true teacher of his time, the career of that wanderer might have been less tragical." Yes, but the true teacher of his time and of all time is Jesus Christ, and to know him is life eternal. Mr. Conway was just entering on the Methodist itineracy when he became acquainted with Emerson's writings. He filled his knapsack with Emerson's Essays and went to his appointments. But his congregations soon became ominously still; elders shook their heads, and were on more anxious seats than the sinners; in fact he was preaching Emerson instead of Christ. Then he says, I preached no more. No man can serve two masters, and young Conway chose Emerson. He wrote to Emerson; he calls it a brief love-letter. Emerson accepted meekly of the homage and gives him what he calls his marching orders. He afterwards visited Emerson. 'His welcoming words and smile were the break of a new day.' "Many years after, I read that one in Paradise was asked how he got there, and replied, One day as Buddha passed by he smiled upon me." This was in 1851 and ever since Conway has continued his devotion to the sage of Concord and now that Emerson is dead, his idolatry embodies itself in this volume. We make an extract or two from Mr. Conway's volume:

"The first teachers of Transcendentalism in New England were Anne Hutchinson and Mary Dyer; more than eight generations ago. The one was its prophetess, the other its protomartyr. Anne Hutchinson had but one religious principle, the *indwelling Spirit*, setting free the individual from all rites and formulas, being itself *superior to all Scriptures.*"

This inawelling Spirit, superior to all Scriptures, is not the Spirit of God, for Christ assures us that the Spirit of God is the Spirit of truth come to guide men into the truth, which is the word of God. And Christians know his presence with them by the fact that he enlightens, sanctifies, and perfects them by means of the truth. He teaches us to see the glory of God not in ourselves but in the Lord Jesus, changing us into his image by means of the word. In this way Christians are commanded to try the Spirits. A portion of the Quakers in America adopted the Transendentalist views spoken of in the above extract, and separated from the orthodox body. Mr. Conway continues:

"At New Bedford, in 1827, Emerson made the acquaintance of Quakers, and his attention may have been drawn to the sacramental forms they rejected, to the simplicity of their doctrine, the inner light. Their view he adopted; it was on this that he separated from his church [Unitarian] and in the end abandoned the ministry."

"The Quaker poet, Whittier, recently wrote of the reverence with which he regarded the beautiful Boston Common, knowing that somewhere under its green turf are hidden the graves of the Quaker martyrs. But he might even more reverentially remove his hat as he passes the Second Church in Boston, [of which Emerson had been minister] where *the broken body and shed blood* of Anne Hutchinson and Mary Dyer revived to be *the sacrament of a New World covenant.*"

We have italized certain expressions used in the above. We know of nothing more dangerous, more certain to mislead than this inner light, superior to all Scriptures. It is simply the apotheosis of a man's own intellectual self. A few years ago we received a book from England entitled "Letters of a Man of God," the writer of which, once regarded as an earnest though somewhat dogmatic Christian, had effected a divorce between the Spirit of God and the Scriptures of truth, and considered his own impressions or intuitions or ideas as of vastly more authority than the word of God. The effect upon his own spirit was exactly what might have been anticipated: self-glorification and a most intense acrimoniousness towards all other Christians, except those who held to his delusions. The inner light divorced from the book revelation is simply self-deification. 'If the light that is in thee be darkness how great is that darkness.' On this rock our Brahmist friends in Calcutta have been wrecked.

"*The Indian Evangelical Review.*" April. We have already given a hurried notice of this number. There are two articles on the Marriage laws of India as affecting converts and others. In illustration of the difficulties connected with this matter, we extract this account furnished by a Chr. convert in N. India:

"In the year 1877 when I was a boy of fifteen years and was studying in the L. M. School, I received most unexpectedly a message from my father to the effect that he was going to betroth me to a girl named N——daughter of G. of M., and that I should come home at once for that purpose. Accordingly I went home and in accordance to his wish, was betrothed to her.

"A year and a half after this, on account of the change of my faith I had to separate myself from my family members, but as this change of faith could not give me a legal right to dissolve my connection with my betrothed wife I have since then tried many times to get her but have not succeeded as yet.

"Six months after my conversion to Christianity Rev. Mr. B. took me along with himself to B., with a view to settle my connection with her. She did not come there but her father who was present at the Mela was called before the magistrate where he refused to let his girl accompany me and added that the girl herself was not willing to do so.

"Some time after this another magistrate went to M. and there according to my request he kindly sent for the girl to enquire if she was willing to come to me in A. Before him also the girl declined to comply with my request.

"Before proceeding further I think it will not be out of place to give some account of my own feelings during the time.

"It is clear that I was betrothed at a time when I could understand very little as to what it is to marry. As I grew in years and experience, nature told me a different tale. Often have I watched with keen anxiety a connubial quarrel, often have I observed (with fearful foreboding for myself) the cruel mutual treatment of some husbands and wives. Alas! I said to myself, is this the happiness to which the much coveted marriage leads? Is this the joy of marriage that crowns the head of man? But at the same time I did not fail to notice how husbands and wives live with love, peace and joy. Thus I came to the conclusion that to live as husbands and wives without a supreme affection is more than impossible. As I had no such affection for her I was all the time doing violence to my nature in trying to get her. Nothing ever gave me more pain than the thought of living with such a wife. Even in my dreams this painful thought followed me like a shadow. I know I was not facing it like a brave Christian who throws all his cares upon his Lord and master. But I was certain that the want of this affection was not only on my part but on hers too, and yet my friends whispered into my ears that she was quite willing to come to me and that it was unbecoming for me as a Christian to leave her in this state. This aggravated my pain more than ever.

"This year my guardian and friends strongly advised me to decide the matter once for all. I thought over the matter again and again. At last I made up my mind not to let any selfish motive interfere in the work of the Lord but to try my best to get her; for who knows, I thought, I may be a means of saving her soul. With this intention I went to B. and there I saw her for two successive nights. God knows that I did all that I could to persuade her to come with me. I explained to her why I became a Christian as clearly as I could. She was loud in abusing me, but I talked with her as mildly as I could. At the end of my interview, when the night was far spent and my head was aching because of much speaking, I asked her rather in an angry tone to give me a clear answer. She said she may come to me next day. But that next day

brought the news that she had gone away with her father.

"This is a true account of what she has done and what I have done. I don't know what I will have to do in future, for it is good for me to leave it in the sure hands of my Almightly Father, who careth for all his children."

There is an able article by Mr. Ram Chunder Bose on Brahmoism,—treating especially of the Adi Somaj, the original body from which the two others are offshoots. Attention is drawn in this article to the *tinge of uncertainty* by which nearly all the teachings of the system are characterized. There is indefiniteness where positiveness is needed. But as the system is a series of compromises it could hardly have been other than vague. "It apparently sanctions pantheistic notions, yet inclines to theism." A lofty code of morality is embodied in the Brahma Dharma; but the motives to obedience are among the weakest. The views of the nature of sin are superficial. The views of salvation are determined by the views entertained of sin. Nothing displays the vacillating character, of the creed so much as its theory of salvation does. Salvation consists in knowing the supreme Brahma. This knowledge is not obtained without such time and labour and application and self-denial. There must be solitude and austerities &c. How marvellously different from the sublime simplicity in which God himself comes forward in the Gospel to give to man what sinful man is unable in the nature of the case to obtain. 1. Cor. 11. 11-16.

"Bareilly Theological Seminary. 1882. Six men completed their course of study last December. Rev. Dr. Scott, Principal, expresses a regret that so few in the Native ministry rise to a noble spirit of enthusiasm and self-sacrifice in the work. He seems to point to a cause of this deficiency when he says:

The necssity of a general mission treasury from which fixed salaries are paid to the preachers according to supposed ability and learning, and for a certain amount of work done, has in it a weakness. Men learn to think too much about the salary and to seek constantly its increase. An unwillingness to "endure hardness" finds place. Pay is asked for everything done by the preacher or by his wife. To repress this mercenary tendency and develop a non-secular spirit, and self-sacrificing enthusiasm for the work, is the most difficult problem in the training of a native ministry, whether in the Theological School or by the ordinary methods of missionaries. In the training of this School, we keep constantly in view the cultivation of a spirit of self-sacrifice and enthusiastic devotion to the work of saving souls.

We wish our brethren at Bereilly, and all in fact who are engaged in the work of raising up a Native ministy, a large measure of success in the end here proposed. We remember that it is the Lord of the harvest that is to send forth labourers into his harvest and doubtless that institution will be most successful where this dependence on the Head of the Church is best recognized. Perhaps the Master sees that men such as are desiderated, are not so numerous in the exotic ministry as they should be. The Report we are noticing speaks of two Chr. faquirs who study at the Institution and also preach in the district, with marked success. There were 40 students in the Normal department, and 11 in the High School classes.

"Report of the Ellichpur Mission for 1882." This is an independent Mission carried on without pledged support by Am. Christians of the Congregational Church. The year began with the erection of a new bungalow at Chikalda, much of the work being done by the missionary and his orphans. It cost but Rs. 1020. Apl. 22nd, Rev. M. P. Fuller and wife arrived from America. The report goes on to speak of a baptism, the death of an orphan girl, the apostacy of a native helper, who fell into sin, took refuge in Mahomedanism, and at the close of the year came back a penitent. In the village preachings Mr. Fuller's cornet was useful in bringing the people together. Mr. and Mrs. Sibley have found it necessary to study Marathi in addition to Hindustani. Mrs. Fuller resumed charge of the orphans. In the autumn Mr. and Mrs. F. believed it to be the will of God that they should occupy some new field. They are at present at Basim, and Mr. and Mrs. Sibley are again alone at Ellichpur. Receipts for the year Rs. 5,364. Expenses Rs. 5,095.

"Report of the London Mission, Belgaum." The staff consists of missionaries 2, Native ministers 2, Evangelists 3, Catechists, 2. The communicants number 47. Adults baptized last year, 0. 110 villages were visited by the missionaries, and 132 by Native brethren. The visit of the English Deputation would appear to have been the means of encouraging the Native Christians. No less than five adults died. The English Institution was better attended than in previous years.

The Bombay Guardian.

SATURDAY, MAY 26, 1883.

FRIENDLY WORDS TO EDUCATED NATIVES. XI.

The Gospels.

We use the word educated because it is familiar and as commonly understood designates the class that we are addressing in these papers. But strictly speaking an educated person would not stand in need of any instruction or exhortation from us. His education is finished; he has ceased to be a learner. Others should listen to him, not he to others. But this is not the sense in which the word is ordinarly used. By educated men we mean those who value education, who value all true knowledge and are very thankful for any addition or correction with which they may be favoured. We find that the men who have made the greatest acquisitions and who stand up head and shoulders above their fellows intellectually, are the very persons who are most solicitous to learn, and most on their guard against any thing which would tend to hinder the expansion of their sphere of knowledge. Jesus of Nazareth on a certain occasion said, in the hearing of men, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." By the wise and prudent, he means those who are puffed up with the idea of their own attainments and are unwilling to assume the position of learners. His disciples had not enjoyed the advantages that others had, and were conscious of their literary deficiencies, but they were eager to know the truth. Who are they in the India of the present day who are likely to be of most use to their fellow-countrymen and to elevate their country in the scale of national influence? Not those who have filled their minds with a great variety of knowledge obtained in the schools, but those who hunger and thirst after truth and are ready to give it a hearty reception whatever form it may come in, and however it may be opposed to their own prejudices. Multitudes go through our colleges without ever *learning how to learn.* To know how to learn means to know how to recognize truth and distinguish it from error even when the error is in our own heart, in a position of honour. Let this then be our conception of an educated man, that he is one who knows how to value education; who prizes nothing so much as the wisdom that cometh down from above, from the Fountain of life and light; who proves all things and holds fast that which is good, discarding the evil.

We invite attention to the Gospels and claim that what we learn from them regarding the parties who wrote them, constitutes a very strong evidence of the truth of the system that is set forth in them.

1. The first thing we notice is the *self-forgetfulness* of the writers. They knew that they were writing for the church of all coming time, for they have much to say about what will be at the end of days, when Christ shall come again, to judge the world. How natural would it be for them, if they were like other authors, to give some flattering information about themselves. They lose sight of themselves altogether and never speak of themselves, except they have some mistake or folly or sin to confess. The reproofs addressed to them by Jesus go in without a word of palliation. They tell how they disputed which of them should be the greatest, notwithstanding the example of self-abnegation given them by Jesus. They tell about their indignation against some people in Samaria upon whom they wished to bring down the judgment of heaven, and how Jesus rebuked them saying, "Ye know not of what spirit you are. The Son of Man is not come to destroy men's lives but to save them." They tell how John the beloved disciple, with his brother James, sought through their mother, to obtain an advantage over the other apostles, and get the highest appointments in the Messianic kingdom. They tell how slow they were to understand the nature of the work which Christ came into the world to accomplish. All four evangelists speak in detail of the great sin of Peter in denying Jesus, without a word of palliation. Yet at the time when the Gospels were written, Peter occupied a foremost position in the church. What was written was written evidently with his hearty approbation. But all the apostles brought upon themselves the reproof of the Master, because of their hardness of heart and slowness to believe after his resurrection. He had so often spoken to them of the ignominy that he was to undergo at Jerusalem, dying on the cross and rising after three days, yet no impression had been made upon their minds by these prophecies, because they could not understand how or why Jesus, clothed with divine power, should suffer as a felon on the cross. Let any one go through the Gospels with the idea of noticing what the evangelists

say about themselves, he will be surprised to see how seldom they refer to themselves at all and when they do how far they are from seeking to commend themselves to the reader. They have only one solicitude before them and that is to set forth Jesus.

2. But observe that even in what they report concerning Jesus they do not speak like partisans or like any other biographers, except it be those of the Old Testament. There is no declamation concerning Jesus; no eulogy; no endeavour to bring forward certain features, no attempt even to explain what might seem to some to demand explanation. Their one business is to give a faithful account of what Jesus said or did or suffered. Take up any modern book of Biography and see how natural it always seems for the writer to lay special stress upon the things that most favourably exhibit the character of the subject and to palliate what men would be disposed to object to. But there is nothing of all this.

(*To be continued.*)

REMINISCENCES. CCXII.

Extracts from Note-book. Bombay, 1849.

April 2nd. Had I been told in December that I would not reach the blessing sought by the 2nd of April, my heart would have utterly sunk within me, and I should have been tempted to give it up forever. For it would have seemed to me an impossibility to keep alive within me the spirit of desire and prayer and energy for so long a period. Yet how marvellously has God done this! enriching my soul too all the way along with gifts and revelations never dreamed of and beyond utterance. Yet while answering each prayer in his own way, there is another answer to each and all, yet in reserve. For I have asked blessings on Zion not on myself and there yet remains to be accomplished the communication to Zion of what I have recived.

April 4th. Atoms and particles can only be held in combination by the immediate power of God, for all power belongeth unto him. And as each corpuscle of our bodies may be reduced to thinnest air, our bodies may be regarded as thinnest air temporarily consolidated by a present Omnipotence. So that the human body, its mass, its solidity, its variety of resources, is an altogether amzzing revelation of the power of God.

Ezekiel's visions. The wheels on the earth represent the church; between them and the heavens are the providences of God, and above the heavens the Lord of glory. These three move together being allied to one another, not naturally but spiritually. Whither the head of the church, thither his providences and his people go. A wheel within a wheel means a wheel intersecting another transversely, so that it can be moved in four different directions. In each of these different directions, is a different manifestation of God, represnted by the faces of the cherubim, viz. his power, long-suffering (or slowness of action,) zeal (or rapidity of action,) and wisdom. One of these is foremost according to the direction given. To each cherubim its particular wheel, so that the principal thing God manifests in his Providence at any time, will be the principal thing manifested in the church. According to your faith. Sometimes the cherubim mount up some distance; the providences of God become less obvious and intelligible; still the harmony exists. 10 : 16. The ox has been foremost now for a long time and I look anxiously for the flying eagle.

In *Rev. XIX.* we have, first the judgment of the great whore, Antichrist; 2nd. the purification of the bride; 3rd the manifestation of the Lamb; and after all we have again a mighty *manifestation or conflict of Christ with antichrist.* The solution is that these four things indeed succeed one another but that the first three may be accomplished in a small portion of the church first. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? When faith shall get the complete victory over antichrist in a single individual, so that nothing of antichrist shall remain in him, then Christ will be manifested, and as a consequence there will be the true revival of the Church and her victory over the beast assured.

"He shall rule them with a rod of iron." Men take all manner of liberties now-a-days with the standard of the Bible, bending it this way and that, to make it suit their depraved unsanctified dispositions. But a day is coming, fast coming, when there will be no more any power to bend that standard. The Gospel shall be as inflexible as a rod of iron; men will have either to kiss that rod, to conform to the whole word of God, or find it descending terribly on their defenceless head. True ministers, that love Christ and their fellow-men, will then take hold of the word as of a rod of iron and preach God's truth without compromise.

The 7 thunders of Rev. x. were perhaps the 7 steps of the reformation, viz. 1. the Waldenses, 2. Wicklyffe, 3. Luther, 4. Puritans, 5. the great Awakening of 1740 and thereabouts when Wesley, Whitfield, Edwardes and so many others helped on the kingdom of God. 6. the missionary revival of this century, and the 7th is to come. I do not think there were any other great steps in the reformation, none others having great permanent results. Wicklyffe went beyond the Waldenses, because he translated the Scriptures; Huss, and Jerome merely embraced and heroically re-echoed the teachings of Wicklyffe. They were the reverberation of the 2nd thunder. But each thunder dies out before there is a new one. And it is interesting to notice how these movements toward reformation (the new creation) after going each one a certain distance, stopt there and death seemed to ressume its reign. It is with the church as with individual souls, the blessing bestowed, after being a little rejoiced in, is found to be not fully satisfying.

[Letter intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—That the Salvation Army is doing a good work in Bombay is borne testimony to by several in the Mofussil. Such testimony is of great value to us. The one we are to mention is of importance as it comes to us from a Mohamedan. Your readers are well aware that the Mohamedans were made a bugbear by the Bombay Police in their recent cases against the Salvation Army. Here is what I heard lately in my trip to Palanpore, a petty principality under the Baroda state. I have a friend here by name Molavi Rahimat Miyan, a man whose scholarship in Arabic and Persian languages is well known in that part. In one of my visits to this learned man we happened to speak about the Salvation Army when the Old Molavi said that he had the highest respect for the Salvation Army—that theirs was the Christianity preached in pristine zeal and earnestness—that the Christianity exhibited by the different Christian bodies is not the genuine Christianity, but what is presented to us under the varnished garb of modern civilisation.

Making some allowance for the emotional feelings of the old man by which, no doubt, he was carried, I am fully persuaded that the Molavi is in the right. Let us imitate the earnestness of our brethren, working in season and out of season, for the night cometh when no man can work.

May 18th, 1883. Yours in Christ,
Hissamaddin,
F. C. M. Girgaum.

Dear Sir,— So long as frequenters of the turf and others resorts of sin, so long as Rum sellers and Tobacconists, so long as adulterers and adulteresses, so long as slanderers and Sabbath breakers are partakers of the rites of baptism and breaking of bread without amendment of life, just so long will those rites prove valueless. Salvation is not by baptism, nor by confirmation, neither is it to be had through breaking of bread as the professing X'tian Churches teach. The knowledge of sin, a godly sorrow therefor, a sincere hearty desire to flee therefrom, with faith in the atoning blood of Jesus to come to God through the merits of the Son of God to be saved therefrom is I believe the teaching of God's word faithfully presented by his servants the 'Salvationists' which constitutes salvation from sin now and hell hereafter. A Romanist layman assured me that the Romish confessional was simply an institution for the extortion of money from weak minded persons. 'Are not baptism' and 'Lord's supper' likewise used from mercenary motives for intimidating into subjection to the 'church' rather than with the avowed object of leading to Christ? Fully convinced the 'Salvationists' will not heed any strictures of man, I have, unknown to them, considered it right that I should as a follower of Christ witness to the truth.

Yours faithfully,
J. H. Roberts.

Lanoli Camp Meeting Association.

Dear Sir,—Some Rules have just been published in connection with the above organization which was formed on the 23rd March last, although, as your readers are aware, the Camp Meetings have been held regularly for the past six seasons. Permit me to invite attention to Rules III, IV. and V. which read as follows:—

* * * * *

"That all applicants be admitted to membership on paying Rs. 6, *per annum* in such way as may be most convenient to them, and that native Christians and children under fifteen years of age be received as members on payment of a subscription of Rs. 3, *per annum*.

That a payment in a lump sum of Rupees One Hundred shall constitute a person a Life member, entitling him to exemption from any further payments under the operation of Rule III.

That members be entitled to the use without charge of tents, lights &c., but *not* to board while on the Camping ground and as long as the Camp Meeting lasts.

* * * * *

Hitherto it has been the custom to make a collection on the ground to meet the cost of tents, freight etc., but in the opinion of some it is undesirable to introduce any questions of finances while the meetings are in progress, and to many the strain at such a time must be heavy considering that a number of the visitors come from a great distance, at considerable expense and trouble. A practical acquiescence in the above quoted Rules will result in the burden being more equally distributed and it is anticipated there will be a larger income accruing to the Society with a minimum pressure upon the subscribers. Our friends have hitherto always given liberally and freely, but they cannot but hail with satisfaction the effort now made to reduce the financial department of the Lanoli Camp Meeting to some system. We expect that all who have identified themselves with the meetings in the Lanoli Woods in the past will ask for enrolment as members under the above Rules.

We hope our Native Christian friends and the young people who have received so much good

at the last Camp meeting will notice the provision we have made to meet their pockets.

One hundred full paying members and fifty at half-rates will enable us to pay all the expenses of the next Camp Meeting. But a larger number of subscribers will permit of the Society purchasing suitable furniture and tents, and ultimately by becoming the owners of all the Camp property it will be feesible to reduce the rates of subscription to a nominal amount. At present the heaviest charges are for the hire of the camp equipage, the large preaching tent alone being our own property.

Special donations in aid of the Fund and applications for enrolment as members may be sent to.

Yours affly-,
J. N. Hawkins,
Secretary & Treasurer,

Bombay 23rd May 1883. L. C. M. A.

P. S.—It has not been possible to send the Prospectus and Rules to all Camp Meeting friends, but I have a few copies to spare for applicants. J. N. H.

Sir,—In the Article "Shall we discard Baption" in last Saturday's issue the following passage occurs: "There are good men amongst us, very earnest in seeking the salvation of sinners, whom no one would wish to think disloyal to Christ, who preach a Gospel with Baptism left out."—I can hardly think that you intend to convey the idea that earnestness in seeking the salvation of others is to be the standard whereby men are to be judged as to their loyalty to the Lord Jesus Christ or otherwise.

The Divine Commission to preach the Gospel to every creature includes, if I read Scripture aright, not only preaching but baptizing and teaching them to observe all things the Master commanded and the Lord Himself sets down obedience as the standard of loyalty. The question at issue resolves itself simply into

1. Whether the Sacraments as accepted in the Christian Church (Ancient and Modern) are Divinely instituted and obligatory on all believers? or

2. Whether they are human devices and can be set aside by any or every one?

If Divine, as I believe Scripture warrants us in saying, then neglect of them amounts to disobedience or sin whether in the Salvationists or any other body or individual and the neglect to teach converts their duty concerning them, amounts to such a direct violation of the Commission to preach the Gospel that I for one cannot reconcile such conduct with the Holy Spirit's leadings. It would be most unfortunate, as you say, if converts from Heathenism got the impression that Missionaries have been binding on them burdens which the Master has not commanded, but one cannot understand how any other conclusion can be arrived at, and possibly among the first to catch the idea will be the flocks of some of the large hearted pastors who occupy such prominent places in the Salvationist gatherings and processions and who thus virtually endorse their peculiar views.

Much prayer is offered for the success of the Salvationists but do the petitioners look forward to such results? Are we to have in India two bodies of professing followers of the Lord Jesus—One honoring His commandments and the other neglecting them?

If the Salvationists are right in their rendering of the Scriptures then let us put away the Sacraments—but if not, if they are presenting another Gospel—then the Scripture command is unmistakeably clear and it behoves us to take heed how we wish them God-speed or peradventure we be found partakers in their evil deeds.

I dislike writing under cover of a nom de plume or initials and so subscribe myself (in full,)

Grant Road, Yours in Christ,
23rd May 1883. R. J. Sharman.

Sir,—In the Indian *Auxiliary* of the Salvation Army, May 1833, No. 2, it is recorded that during the past month some thirty nine souls have been converted through their instrumentality. Of these, three are Hindoos, one Parsee, two Jews and a Chaldee. Without questioning the veracity of the above report I should like to know the present whereabouts of the recruits whom they have gained from the ranks of the native community. I am, sir, one of those who attend not a few of their meetings and to the best of my recollection I have not as yet come across even one out of the three Hindoos or the Parsee convert unless it may be that I am mistaking one for the other by the fantastic style of uniform which the neophytes are as it were compelled to adopt the moment they are drafted into the Army (in oeder to distinguish them from other denominations) and which is greatly misleading as to their nationality. Since, sir, the Christian religion does not require any of its followers to suffer from any external sign of nationalism, and more especially in these days of enlightenment and civilization when native gentlemen of all classes are of their own accord beginning to adopt English costumes in preference to their own without sharing their religion, why should the Salvationists consider themselves necessitated to disguise themselves in these fantastic costumes which are neither one nor the other? Do they for a moment suppose that by these means they are identifying themselves with the natives, or do they in the excessive fervor of their religious zeal pursuade themselves that in time they shall obtain greater access to the natives by assuming such periodical changes as may be suggested to them by the current of thought and time?

Whatever may be their ideas on the subject my impression is that they are destroying their own influence, and that the sympathy which both Europeans and natives evinced towards them is being diminished. Hath God not said that the work of salvation is accomplished by His own spirit, and not by men's might, nor by power, nor by bow, nor by sword, nor by battle, nor by horses nor by horsemen? Then it must be pretty certain that India's salvation does not depend upon the devices and contrivances that may be invented from time to time by General Booth or his commanding officer of the Indian division of the Salvation Army.

Besides the question of the whereabouts of the converts I should also like to know whether they have been baptized on confession of their faith in Christ? For I have been repeatedly told that according to the creed of the Salvationists, Baptism is an unimportant ceremony imposed upon converts by their missionaries who are fond adherents of the letter and not the spirit of the Gospel. To all those who differ from them on this point they ask with no small amount of glee in their faces the question, viz: If there be a positive command in God's word about Baptism, how is it that the dying thief, the sick of the palsy, the woman with the issue of blood and Mary Magdalene obtained forgiveness of their many sins without being baptized? And to others who are less informed of the scripture on this point they teach with a spirit of self complacency that baptism is a simple sign introduced by John of old to distinguish Christians from Jews and Gentiles. To my mind, nothing, sir, is more humiliating than to have to reply to the vagaries of these Salvationists, and I presume nothing more is wanting to convince your readers that they do not care a straw what thy do or say so long they can successfully impose their dogmas upon the unthinking. If by Baptism John did not mean anything beyond a simple sign of recognition, may I ask what particular kind of sign is seen on those who are baptized and on what particular part of the body is this mark or sign observable? Yours very respectfully,

G.

Dear Sir,—It may interest some of your readers to know that in connection with the undenominational services held in Grant Road we have, since a few weeks past, been having Evangelical services in the Vernacular every evening at 8 o'clock. Two of these services are connected with the Indian Ch. Association i. e. on Tuesdays and Fridays, when brethren of that body preach. Our audience consists of Mahomedan, Parsees and Hindus &c. Religious controversies are studiously avoided and discouraged; though we gladly give them opportunities to speak to us in private.

An encouraging feature is the readiness with which our Mahomedan, Hindu & Parsi friends contribute towards our work every night—tho' the contributions are not large, yet they help us in defraying small expenses.

We sincerely ask the prayers of all Christian brethren, who sympathize with us in our work.

As the work is undenominational, we would thankfully avail ourselves of the help of all Christian workers, connected with any Evangelical denomination.

Yours faithfully,
M. Pereira.

25th May 1883.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—7-30 A.M. and 6 P. M., Wednesdays—7-30 P.M.

It is expected that Mr. Sumant Vishnu wil give a *Kirttan* at Gospel Hall, Picket Road' on Thursday next at 8 p. m. in Marathi, on the subject of "God's way of Salvation." All are invited.

Epitome of News.

Saturday, May 19.

—The following is an extract from the report of the Superintendent of Police, Tinnevelly District, for the week ending 22nd April 1883:—"An extraordinary occurrence is reported by the Inspector of Sankaranainarkoil Division. It occurred on the 5th instant, near the village of Neelianallur, attached to Kukkuputti Station, and I did not mention it earlier in consequence of certain points being required to be cleared up. On the date referred to a whirlwind passed over the country near the village, and in its progress two boys, aged thirteen and fifteen, a girl aged ten years, an old woman of sixty-eight, and a man of fifty-six years of age, who were working in a field, were seized and sent spinning in the air. The man and the woman never recovered from the shock. When the children came to, they found both lifeless. It was some time before the children recovered consciousness. An inquest was held, the verdict being deaths from whirlwind. Two sheep and ten lambs were destroyed in the same manner near the same spot. A similar occurrence has never before come to my notice."

Monday, May 21.

—A correspondent writes to the *Indian Daily News*:—On the 3rd March, 1882, there was a case, "Nobin Chunder Banerjee *versus* Ramachurn Mookerjee," tried by a bench of Presidency Magistrates, consisting of Roy Juggodanund Mookerjee, Bahadoor, Baboo Govind Chunder Dutt, and Mr. James Murdoch. The accused was charged with theft under section 380 of the Indian Penal Code, of four *saligrams*, one *singha bahini*, and one *mama bole*. Both plaintiff and accused were Brah-

mins, as I believe is also Roy Juggodanund Mookerjee Bahadoor. These *thakoors* were produced and examined by the Court, and no objection was made at the time ; nor am I aware that the case ever excited any notice. The accused was found guilty, and sentenced to one mon h's rigorous imprisonment. Apparently the present agitation is raised solely for the burpose of making the native community believe their religious customs are to be interfered with, the danger of which, it is to be hoped, the government will perceive, and take steps to prevent the dissemination of such an idea."

—*Bombay Gazette :* "The state of affairs in Zululand fully verifies the predictions of those who opposed the restoration of Cetewayo." This statement was telegraphed by the *Times* correspondent from Durban exactly a month ago ; and it is confirmed in a remarkable manner by the intelligence from Reuter which we publish to-day. According to this letter, Cetewayo has attacked his relative, Oham, and has been repulsed with heavy loss. This fact, without any qualification, demolishes the arguments of those who said that John Dunn was the only element of mischief, and that the presence of Cetewayo was sufficient to restore peace to Zululand. The haste with which the Government acceded to these representations was condemned by men whose knowledge of South Africa entitled them to respect.

—Same ; Calcutta, 20 : The case against thirteen Mahomedans for forming an unlawful assembly, rioting, and assaulting some pupils of St. James' School, who were swimming in a tank belonging to Mr. Linton, was decided yesterday in the Sealdah Police Court.—R. Hervey, the Honorary Magistrate, delivered a lengthy judgment, in the course of which he remarked that the evidence against the accused was perfectly satisfactory. Seven of the ringleaders were sentenced to two months' rigorous imprisonment and fined Rs. 10 each or in default, two weeks' further imp isonment. The remainder were fined Rs. 15 each with the alternative of two weeks' imprisonment.

—Mr. Hewett, Assistant Superintendent, Revenue Survey, Ratnagherry, who lately shot his peon, has, a Poona paper hears, sent in his resignation.

Tuesday, May 22.

—*N. Chr. Advocate* : Whatever may be said of the methods of the Salvation Army in carrying on their religious work (and some things which the most charitable judgment should not approve) they have, so far as we have observed their conduct in this city, done nothing worthy of stripes. Their motives and their spirit have been commended by all right-minded people and have served to restrain just criticism. But their custom of holding open-air meetings on the public square, which have thus far been quiet and orderly, is deemed by the Chief of Police a disturbance of the peace. Hence he had certain leaders of the Army arrested last Sunday while engaged in open-air sevices. Such an occurrence in a city where public processions with bands of music are allowed on the Lord's day; where the saloons are all open and liquor is freely sold on Sunday; where the mayor, himself a saloon keeper, sets the example in this kind of violation of the laws which he has sworn faithfully to administer, requires no comment. If any is needed, we refer the reader to the resolutions in another column adopted by the Syracuse Methodist Preachers' Meeting lasf Monday morning.

—Extract from the above mentioned Resolution : Instead of breaking the peace they were actual promoters of the peace and welfare of society in sincerely endeavoring to win men and women from the ranks of sin and ruin. They were not responsible for any riotous conduct of certain persons who are inimical to the work in which the Salvation Army is engaged.

The example of the mayor of the city, executor of municipal law, sitting in his saloon drinking with his friends and keeping the doors of his saloon open on the Sabbath, contrary to the laws of the city and State, does not at least present the aspect of consistency in the arrest of inoffensive men and women engaged in gospel work on the public square.

The fact that the police authorities allow crowds of men and b ys to congregate within and about various saloons and gambling houses of the city on Sunday without rebuke and without arrest presents a phase of inconsistency equally offensive.

—The *Deccan Herald :* An old European named John Chatten, is in the habit of preaching in the public streets in the cantonment, addressing himself to whoever his eye may rest on. A few days ago, between 5 and 6 o'clock in the evening, while he was expounding the Bible, he suddenly found himself surrounded by about 25 Mahomedans, who would perhaps have laid violent hands on him, but for timely interference of the police. Street preaching—in Poona at all events—does not seem to have wrought much good up to the present time, and it would be safer for the preachers themselves, and the anxiety of the police, were a separate place appointed for religious discourses.

—*Indian Witness :* We learn by a private letter from a friend that ladies have been selected to take charge of the projected mission of the Woman's Foreign Missionary Society in Bombay, and lady teachers have also been selected for Calcutta and Rangoon. It is not expected that any of these ladies will come out to India till near the close of the year. The new mission in Bombay will probably be a strong one. Its inauguration at this particular time is watched with no little interest by those who are taking an active part in what is called the "appropriation question." It is within the bounds of the South India Conference, and according to the constitution of the Society its agents will be expected to work "under the direction of the particular missions of the Society" in which they are employed. This opens up several very important administrative questions, but we anticipate no trouble in their settlement. The members of the South India Conference have always disavowed all wish or right to exclude others from the wide field which they occupy, and we are sure that the good sisters coming to Bombay will receive a cordial welcome.

—The *Guzerat Mitra* says :—A case in which a Purdasee is charged with committing the murder of his father-in-law, in the month of March last, is now being enquired into by Mr. Ragoonath, Sessions Judge of the native state of Cambay. The vakeel who represented the accused asked one of the witnesses in the case if he had seen the soul of the deceased escape, and if so which was the particular organ by means of which it escaped. The Sessions Judge at first expressed a doubt if such a question could be allowed to be put to a witness, but the vakeel insisted upon his right to put the question, and the judicial functionary took a note of the questions.

—A Bhairagee, or holy man, being in want of money, hit upon the expedient of working upon the religious prejudices of the Bhattias of Bombay in order to procure the needful. To attain his end he perched himself upon a pole in the centre of the Moombadevie Tank, and threatened to starve himself if a sum of Rs. 200 was not immediately forthcoming. The Bhattias offered him Rs. 100, but this he rejected with scorn. The Police then appeared on the scene and took possession of him. We remember that a similar dodge was tried some years ago in the Gowali tank.

—*Times of India* ; Lahore : Gunner Black, who was charged with having murdered a comrade at Ferozepore, was acquitted to-day by the Chief Court. There was no direct evidence, and the medical opinion was conflicting.

—Same ; Secunderabad : Dr. Agornoth Chattepadday, one of the leaders of the party opposed to the resolution of his Highness's Government anent the railway scheme, was deported last night in charge of the police beyond the limits of his Highness's territory, with an injunction that his return would be followed by apprehension and trial.

—The *Indian Witness* states that a party of seven or eight Malagasy have been at the Saylors' Home, Calcutta, for some days past. They are all Christians, but only two of them can speak English freely. One of these was taken to England by the late Dr. Mullens and educated, and the other is an evangelist of the London Mission in his own country. They all sing Christian hymns sweetly, and one of them plays the accompaniment.

—A Kamptee correspondent says that an engine-driver named Cobb, having spent the night in a wedding carouse, attacked his engine with hammers, and when checked by two Natives attacked them and so injured one of them that he died.

—Mr. Bright, speaking of Church and State Alliance, closed with these words : "I complain, then, of the Established Church in this broad manner, that it does nothing to guide the State in the way of righteousness ; that it is in certain respects the bond slave of the State ; that in all the great matters which must affect our country the bishops and the clergy are dumb, and their activity is shown when any comparatively small measure is discussed which they think treads a little upon their position and their supremacy. Well now, what will come ? I cannot hope, and many here cannot hope, to live to see it, but probably many here will see it. . . . . The Church as an established Church will perish. But as a Church, when that event has taken place, it will flourish far more in the right way of flourishing than it has done when tended by the State. When free it will look back with horror to the chains from which it has been delivered, and it will exult with unspeakable rejoicing at the freedom by which it has been enriched. And the people will have additional reasons for clinging to it and I do not doubt for a moment—I speak with as solemn a belief as I have uttered upon any question—that the religion, the Christian religion by the Free Churches of England, will be far more acceptable hereafter to the millions of our population."

Wednesday, May 23.

—From the Report of the Chr. Mis. Society, read in Exeter Hall : Thirty-six candidates for missionary service have been accepted during the year. Of these, twenty-three were received on probation for further training, and thirteen ready to go out. Of the thirteen, there are two graduates of Cambridge and one of Oxford ; five medical men, gradnates of Edinburgh, Glasgow, or Durham (one of them a Parsee of Bombay) ; two students of the London College of Divinity, Highbury ; and three ladies. The Society still greatly needs a larger supply of well-qnalified candidates from the Universities ; but the Committee would thank God for no less than fifty-five graduates accepted in the last seven years.

—The Str. *Nepaul* left Aden for Bombay, with English Mails, Tuesday, 6 p.m.

—Beginning with Tuesday, the 29th instant, the homeward overland mail steamers will leave Bombay, until further notice, on Tuesday of each week.

—*Madras Standard :* The Lord Bishop of Madras held an ordination at Ootacamund yesterday when the following candidates were admitted to priest's and deacon's orders :—Deacon's orders : Mr. T E. Darvall, to be stationed at Tanjore ; Mr. A. Brotheston Vicheas (son and grandson of missionaries, to be stationed at Nazareth) ; Mr. Alfred Britten, to be stationed at Kalasapad, Cuddapah

District. For priest's orders: Rev. F. Mathews, Ramnad; Rev. Claron Pitcheimuttoo.—

—The first iron ship built in the United States was launched from the yard of Mr. John Roach at Chester, Pa., on April 14.

—*Indian Churchman*: Buddhism, which as a system is so much admired by European savants, is thus spoken of by the American Bishop at Shanghai:—

For more than twenty years I have been a student of Buddhism; I have thoroughly studied the Buddhist books—which, in themselves, constitute a vast literature—I have talked with hundreds of Buddhist priests and monks—Chinese, Mongolian, and Thibetan. I have visited many Buddhist temples; I have even lived in such. Therefore, laying aside all mock-modesty in a matter that so closely concerns the Church, I feel competent to state that a more gigantic system of fraud, superstition, and idolatry than Buddhism, as it is now, has seldom been inflicted by any false religion upon mankind. My own experience has convinced me that Confucianism is much to be preferred to Buddhism, and whatever we find of good among the Chinese may be traced to the influence of Confucianism

—Dr. A P Peabody of Harvard University says he believes the only remedy for intemperance is to make drunkenness the prime offense, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked on with detestation and loathing. The most efficient legislation in behalf of temperance would be subjecting intoxication in all cases to ignominious punishment. What the law makes ignominious society will hold in like disesteem. If a young man of respectable family is liable to be locked up in a house of correction for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence, but his parents and friends will be very careful how they start him on the first steps of the evil way.

—*Indian Witness*: The preaching on Wellington Square has been attended with increased interest during the past few weeks. The Salvationists having opened their tabernacle near by, now put in an appearance on the square every night. The Methodists preach first, and at dusk lead off a large portion of their audience to the church near by, and soon after the Salvationists march in the opposite direction to their barrack. Meanwhile the Mahomedans maintain preaching to two different congregations, and the Hindustani Christians also put in an appearance two or three evenings in the week. All this preaching is not without result. In the Methodist church seekers present themselves almost every evening, and the interest is certainly not on the wane. We also hear of conversions in the Salvationist meetings. Steady, persistent, patient, and believing work of this kind will not be left without fruit. In due time victory will come, and when it comes we are assured that its fruits will be satisfactory and permanent.

—*Indian Baptist*; April: Our brother Mr. A. C. Dutfadar, Dacca writes as follows:

On the 26th January last, when I was preaching the gospel to a large Mahomedan audience, at one of our preaching stands at Babubazar, some learned Mahomedans were discussing with me on some religious points. Among them was an up country Mahomedan who opposed me very bitterly. He asked me who was the greater, Jesus or Mahomed; I replied, he would not believe me if I told him who was the greater. He said he must believe if he gets sufficient proof about it. To this I told him, it is plainly written in your Koran that Jesus Christ is Ruh Allah or the Spirit of God and that Mahomed was Rasul Allah or the messenger of God. Now you had [illegible] who is the great[illegible]

sake of argument he began to say this and that, but by the blessing of God that word struck him much. Next day he enquired about me but could not find me. After three days he came to my house and said that he had no rest, his mind was very much perplexed to think on the subject. Then he asked me to show him from the Bible that Jesus was born by the Spirit of God. I read to him the account from the Bible. Then he acknowledged that Jesus must be greater than Mahomed. I told him Jesus is not only greater than Mahomed but Jesus is your Saviour; He made an atonement for the remission of your sin; if you believe on Him as your Saviour, you will be saved from your sin and have everlasting life through Him. Hearing all this, he wanted to see the passage from the Scripture that Jesus was the Saviour and made an atonement for sin. One after another I showed him many passages from Scripture, on the subject. No doubt by the help of the Holy Spirit he understood that Christ Jesus is his Saviour, and he said to me plainly that he believed in Him as his Saviour. Hearing this from him I thanked the Lord and offered a prayer in which he joined humbly and attentively. Then I read to him the passages in which our Lord said that he who believeth and is baptized in the name of the Father, Son and the Holy Ghost shall be saved. He understood the duty of public baptism and consented to it. After that he came to me for some days and learned more about Christ. Then on the 18th February last I baptized him with another person, a widow, in the river Booreegunga. On the occasion of this baptism a great number of Hindoos and Mahomedans gathered on the bank of the river, and I had a very good opportunity to preach to the people the way of salvation through Christ. As the place was public some of the Mahomedans tried to prevent the candidate from being baptized, but he would not listen to them, but took the right step of baptism bravely.

This man is learned and intelligent, he knows Persian and Hindustani very well, also he knows something of Arabic; I hope in time he will be able to do something for the cause of our Saviour. Pray for him that he may be steadfast and firm in his faith.

—*Liberal*: Many of the countrymen have already done some thing hideously bad in imitating the European habit of drunkenness; but for another innovation worae and more horrid still, commend us to the example recently set by the youngsters of burning people in effigy. "This burning in effigy," says the *Bombay Guardian*, "is getting to be rather too common. What does it mean? It really means this: Our feelings would prompt us to murder you; but to do this would not be convenient, so we burn you in effigy." Our contemporary has analysed the practice corectly. If so, is it not really horrible to wish the death of a certain person in this barefaced manner? We think the tender sentiments of every mother, father, son, wife and brother among Hindus is against the practice. It is not only an offence before heaven, but a plain breach of the secular law, as the *Indu Prakash* clearly shows. According to the law of Christ, it is already committing murder in one's heart, and the best feelings and traditions of the Hindu point to the same conclusion. The perpetratar of such a piece of virtual murder makes himself liable to criminal prosecution. Let effigy-burners know that.

Thursday, May 24.

—*Times of India*: One of the members of the Society of Jesus, Brother Henry Hoffmann, was accidentally drowned whilst bathing in the sea, near Versova, on Tuesday morning. The body had not been recovered up to yesterday. The deceased was thirty-two years [illegible] five years ago. [illegible], and was

—*Poona Observer*: It is not correct to say that the old preacher, Mr. John Chatten, was mobbed in the pulic streets whilst expounding the Bible. There was certainly a crowd of people round about him—amongst them Mahomedans—who were very quiet, listening to the venerable street preacher. The police had no occasion to interfere, except that Mr. Chatten was advised to move on.

—*Times of India*; Hyderabad: The deportation of obstructionists to the Chanda Railway scheme continues. Last night Mr. Aysajee Hoshang, a Parsee, and a third class talookdar, was deported from Secunderabad with the aid of the cantonment magistrate, Major Ludlow, and his police. Several other servants of Government, residents of Chudderghaut and supporters of Dr. Argonoth, are likely to be deported.

Friday, May 25.

—Mr. Joseph Hayward writes in the *Bombay Gazette* as follows: I maintain that an enormous store of water lies directly under our feet. If means to utilize it were adopted it would supplement Vehar and Tulsi so efficiently that we should probably hear no more of these alarms. By the tube-well system water can be found almost anywhere—certainly it can be found all over Bombay. And by a judicious development of the system a vast quantity of water might be daily raised at the cost of a tithe of the amounts you have quoted. If the water required for Municipal purposes, mills, large works, large public and private gardens, and a hundred other purposes, were to be drawn from this source—this underground store—the mains would never be subject to any demand that would place the legitimate supply in danger.

—Death last week, 458. By cholera, 15; small-pox, 25.

—*Poona Observer*: We are confidently informed that more than a dozen young men congregate daily at the lower end of St. Mary's Road to discuss atheism, and to read Bradlaugh's effusions. They are said to be pupils of a school lately established, and have only as yet mastered the *Third Royal Reader*. The pernicious works alluded to are put into their hands by the promoters of the School, some of whom are rank Bradlaughites.

—Locusts have appeared in immense numbers at Poona.

—Cochin Argus: We have in our list of defaulters men who are bright ornaments of society,—Merchants, Members of the Educational, Judicial, Revenue, and almost all other Services; but whose conduct is worse than that of the most confirmed swindlers of the day, and of that type of men who ought to be prosecuted and severely punished as the worst type of criminals are. If our supporters will not help us to meet our pressing demands, with their remittances for what is justly due, our only alternative would be to suspend publication of our paper, and to commence proceedings in Court against the swindlers who are trying to rob us.

—Speaking of the Czar's coronation the *Times of India* says: The brilliant ceremonies commenced on Wednesday with the blessing of the colours and will be continued during the next fortnight. After three days' fasting, the coronation ceremony will be performed in the Church of the Holy Assumption within the Kremlin walls. According to the official programme the succeeding three days will be occupied by the reception of congratulations from the princely guests, who will include the Khan of Khiva, the foreign ambassadors, including our only General, and the great Russian dignitaries. On the 2nd and 3rd of June there are to be grand state banquest to the six thousand special guests, and people's entertainments at which, Sir Wilfrid Lawson and his friends will be sorry to hear, 40,000 buckets of beer are to be given away. The remainder of the ceremonies [illegible] St.

Sergius monastery, grand dances, and the consecration of a church. It is calculated that the *fetes* at Moscow alone will cost the state more than a million sterling, and the festivities are to be resumed when the Court returns to St. Petersburg, while each "administrative town" will celebrate the event according to its own sweet will, at an estimated expense to the entire Russian Empire of £15,000,000.

Selections.

REVIEWS.

The Religions of the Ancient World. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History, Oxford. London: The Religious Tract Society.

Professor Rawlinson justly considers that the real history of nations is bound up with their religions, and that unless these are carefully studied it is impossible to comprehend their history, or rather the more important portion of it, their inner life. But the subject of "Ancient Religions" is so vast that our author has been compelled to limit himself to a description of the religion of each of the nine nations he has named, in the aspect it wore at the full completion of its natural and national development; and this only in its briefest form. He observes that to attempt more, or "to trace historically each religion from its first appearance to its last phase, would require as many chapters as we have had pages (the work consists of 277pp.) at our disposal. In the present series of sketches, limited as we have been as to space, we have attempted no more than the fringe of a great subject and have sought to awaken the curiosity of our readers rather than to satisfy it."

This the learned Professor has effectually done, and we can cordially recommend this volume as one of the most interesting and instructive works published by the Religious Tract Society. The religious tenets of the principal nations of antiquity pourtrayed in the work before us, besides the three, Egyptians, Assyrians, and Babylonians, so intimately associated with the historical books of Scripture, are those of the Iranians, Sanscritic Indians, Phœnicians, Etruscans, Greeks, and Romans. All these nations have left monuments and writings, more or less extensive, from which Professor Rawlinson says we are enabled to obtain "a tolerably full account of their religious beliefs, and one on which a fair degree of dependence may be placed." The least satisfactory of the "Sketches" in the work before us is that of the Religion of the ancient Egyptians, but that is evidently on account of the rich and multitudinous materials which we now possess, and which the author is prevented from using by the limited space at his disposal. No writer, as far as we are aware, has yet attempted to analyze or to comment on what Bunsen termed "the blue ribbon of Egyptology," Dr. Birch's complete translation of the 166 chapters which compose "The Egyptian Ritual, or Book of the Dead,' and which will be found in the fifth volume of "Egypt's Place in Universal History." Until this is done completely we shall have much to learn respecting the religion of the ancient Egyptians. The late Mr. Cooper, in his interesting work on "Obelisks," and his more valuable papers read before the Victoria Institute, may be said to have made a beginning. He hoped that others would follow up the subject, but this has yet to be done. An interesting train of thought is connected with the frontispiece of the oldest obelisk in the world, one of the six beautiful monoliths which once adorned the propylæum of the famous Temple of the Sun at the ancient On, or Heliopolis, where Joseph received his bride, and where Moses was trained in all the wisdom of the Egyptians. [illegible] by Sesortasen I., of Manetho's twelfth dynasty, shortly after Abraham's visit to Egypt, and is the one single stone remaining which marks the site where the mighty University of Egypt once stood. Nor is it the less interesting to remember that of the six obelisks which once reared their heads on high before On's famous temple, all of which are still in existence, two of them, 4,000 years after the first was erected, have had a double transportation, having been brought by Augustus Cæsar from On to Alexandria; and now one adorns the banks of the Thames, while the other has been transported across the Atlantic to one of the rising cities of the Far West.

The most interesting account of the religion of any of the ancient nations in the work before us is that of the Iranians, probably the least known, with the exception of the Etrurians, of any which our author has attempted to describe. The Iranians were in ancient times the dominant race throughout the entire tract lying between the Suliman mountains and the great Mesopotamian valley; in other words, what may be termed Central Asia east of the Euphrates. It is greatly disputed in what age the Iranian lawgiver Zoroastor, or Zarathrustra according to the native spelling, lived. One account places him before the time of Abraham; another, which Rawlinson justly terms "the more probable," supposes him to have flourished nearly 2.000 years later, in the time of Darius Hystaspes. From the evidence which our author places before his readers, it would seem that Zoroaster, of whom the Zendavesta everywhere speaks as a Bactrian reformer, claiming Divine inspiration, came forward to instil into the minds of the people the doctrines and precepts of a religion which was an improvement of the ancient religion of the Iranians; just as Gautama Buddha, probably about the same time, became the Martin Luther of Hindoism. Zoroastor's religion gradually spread from "Bactra of the lofty banner" through all the numerous tribes of the Iranians, until at last it became the established religion of the mighty empire of Persia, where it maintained its ground for upwards of twelve centuries, until Mohammedan intolerance drove it out at the point of the sword, and forced it to seek a refuge in the plains of Hindostan. Here it still continues, in Guzerat and Bombay. the creed of that intelligent race known to Englishmen in general and to Anglo-Indians in particular, by the name of "Parsees." Want of space prevents as from giving any account of the Iranian creed, us detailed in the work before us, but we cannot close this brief notice of the religion of the ancient Persians, without quoting a passage from one of the hymns attributed to Zoroaster himself, which constituted an important portion of Iranian worship.

Hear with your ears what is best, perceive
with your minds what is purest,
So that each man for himself may, before the
great doom cometh,
Choose the creed he prefers. May the wise ones
be on our side. . .
We worship Ahura-Mazda, the pure, the master
of purity:
We worship the Amesha-Spentas, possessors
and givers of blessings:
We worship the whole creation of Him who is
true, the heavenly,
With the terrestrial, all that supports the good
creation,
All that favours the spread of the good orthodox religion.
We praise whatever is good in thought, in
word, or in action,
Past or future; we also keep dear whatever is
excellent.
O supreme Creator, thou true and blessed
Being,
We strive to think, to speak, and to do whatever is fitt[illegible]
[illegible] (soul and body) to preserve, and
[illegible]ation.—(*Record.*)

HELPS FOR INQUIRERS.

BY REV. THOMAS CARTER, D. D.

Consecration.

As we intimated in our last article, he who obtains pardon and peace with God, consecrates his heart to Him fully, as far as he knows. But the penitent cannot at that time examine every phase of his future life—what crosses, sacrifices, or, what sufferings for Christ's sake may be before him.

There comes to him, however, if he lives up to the light which God sheds upon his soul, a moment when he is conscious that all crosses, all sufferings, all sacrifices so stand before his spiritual vision, that a surrender then to God will include his whole being. And if, in the light of this revelation, he consecrates himself again, he will receive by faith the blessing of perfect love.

But, it may be asked, must we wait for this moment? Undoubtedly; for this enlightenment of our spiritual nature must precede its full possession by the Spirit of God. But this moment may come very shortly after conversion, and therefore the young Christian should be urged to seek holiness at once. In the very act of seeking the light may come.

How soon this increased light is given must depend upon the age, knowledge, education, and nature of the young convert. We will not even deny that a person of mature age, having had good religious training, may be converted and fully sanctified at the same time; but such cases, if they ever occur, are extremely rare.

Note some special acts of consecration as illustrations. Can we find a young convert who, in the hour of conversion, understands that every thought is to be conceived, and every act of life performed for, the glory of God? Does he see that his earnings are to be employed in the extension of God's kingdom, and not for selfish purposes? Can he perceive, at that moment, that the same law applies to him as to a Wesley, who made all he could, saved all he could, and gave all he could—to a Seney, whose thousand are laid on Christ's alter—to a Norman Smith, whose benefactions were given by a fixed and conscientious rule—which was at first the quarter, afterward the half, and finally the whole of all he made?

Does the young convert understand that his tongue is to be used wholly for the glory of God—in the shop and in the store—by the wayside and in the social circle—that by his words he shall be justified, and by his words condemned, and that for every idle word he shall give an account?

Does he realize fully that in his apparel, when he appears among his fellow men, he is to please God and not the world? Alas! if we go into the sanctuary where God is worshiped, how evident it is that many have no thought of this, but dress rather with a view of exciting envy or receiving admiration. They seem never to reflect that the expensiveness of their attire deters others, who cannot equal them in luxurious clothing, from appearing in God's house. Instead of encouraging the poor to meet among them, they drive them away by a constrast of selfish display in their own persons, and those of their children, with the efforts of the victims of poverty to appear respectable. Will the time ever come when the congregations of our Churches will aim to dress so that those beneath them in social position will not be ashamed to appear among them? Will it ever be that those who say they love Christ will simply seek to please Him, instead of following the standard of fashion?

If the converted soul is sincerely and earnestly obeying God, as we have said, divine light in these respects, and in others we might name, will shine upon it; and if a full surrender be made, and faith exercised, with the light will come warmth and strength, and spiritual fire. Then, instead of being difficult to obey, it becomes easy—nay, more, it becomes natur[illegible] Never before this will the soul realize

fully the the truth of what Jesus said, "My yoke is easy, and my burden is light."

Every act of obedience will become a joy. It will be misery to such a Christian to be in the least degree out of harmony with the will of God. He has a perfect rest, and he can say with the sweet singer of Israel, "I delight to do Thy will, O God." Feeling, conscience, duty, desire, all combine, and lead him gladly, joyously, to do the will of God. There is a repugnance clearly fixed in his heart against anything that would lead him out of the exact path in which he sees God is guiding him. He walks in the midst of the highway of holiness, and there is no sweetness to him in the siren songs on each side of it, and no appetite in his soul for the fruits which grow beyond it.

We wish the reader to understand fully our idea, and we therefore dwell upon it. When his spirit is in full union with Christ, it will be his choice—not merely as under a sense of duty, but his cheerful, gladsome choice—to do and suffer all that God chooses. It this should be to go to prison or to a fiery death, as the apostles did, and the thousands of martyrs since their time have done, he is more happy amid such scenes of suffering than he could be in the choicest of earth's pleasures, if these are out of the path in which he believes God has called him to walk. He has perfect rest of soul, in following his Master wherever He may lead him, and this rest is disturbed if he ever diverges from the highway of holiness.

Should some beloved friend, or one nearer than a friend, ever draw him, through inadvertence, for a single hour, into some scene of so-called innocent enjoyment, where he is conscious that he has not entered for the glory of God, his heart longs to rest again upon the inward testimony, "I am living this moment for the glory of God." He lives under the shadow of Christ's wing, and only there is he happy.

Does my reader desire this perfect peace? Will he make a sincere effort to obtain it? Then scale the mount of consecration. It is the great obstacle in our way. Perhaps some who are reading these lines found it hard, at conversion, to give up all as far as they knew for Christ's sake. But light has since come, and you see a greater consecration to be made. It may seem like a mountain in your way. But this mountain must be crossed to enter the pearly gates. Why not at once?

With some the hardest and last act of surrender is to place their money—their bank account, their real estate, their future income—in the hands of God; and with some, their time, their words, their wit, their power of repartee, their social magnetism, they are unwilling should be all used for Christ; with some, their food—they are afraid to undertake to eat and drink for the glory of God; but if they only knew how easy it all becomes when they have placed everything in the hands of Jesus—how He holds them up—how He strengthens them—how He harmonizes their rebellious will with His, they would hasten to lay their whole being upon His altar. (*Guide to Holiness.*)

MY EXPERIENCE IN SICKNESS.

BY BISHOP C. D. FOSS.

On the anniversary of an injury which seemed slight, but proved very serious, I feel moved to offer special thanksgiving to Him "in whose hand my breath is." What shall I render unto the Lord for all His benefits? I can at least swell the revenue of His praise by the addition of one unworthy note.

The first Sabbath in February, 1882, I spent in a prairie village, to which I had volunteered to go in the hope of being a peace-maker between the factions of a discordant Church. After preaching on Saturday evening and Sunday morning, holding a lovefeast, dministering the Lord's Supper, and addressing the Sunday-school, while I was walking rapidly toward the place for the evening service, within fifty feet of the door, a mishap gave my foot a fearful wrench and (as was not known until three months later) broke the smaller bone of the leg. After a few minutes of excruciating pain I managed to hobble into the hall, and, sitting in a chair, preached on personal religious experience—a subject on which I am better informed now than I was then.

On Feb. 5th my health seemed perfect, as it had almost always been. For twenty-seven years no sickness had kept me in my bed a single day. Then came ten weeks of failing strength, alarming symptoms in my foot, the slow and painfully reluctant surrender of one after another of my Conferences and other appointments for work; the typhoid fever, seventy-five days in my room (including a month of oblivion); then the slow, O, how slow, creeping back from the gates of the grave.

I had always preached a pretty high doctrine of providential and gracious help, of resignation and of joyful acquiescence in the will of God: too high, some of my friends thought. I was sometimes told that experience would very likely moderate my statements on these subjects. *Now* I *know* what I then believed. The teaching was true. I have been promoted into a higher class in the school of Christ, the sufferer's, and I have no fault to find with the Great Teacher.

One of the delightful experiences of my sickness (not creditable to me as being a *surprise*) was that in every strait I always found Jesus on the spot ahead of me. I never had to wait for Him, nor look around for Him. Such assurances as these kept chiming in my soul like silver bells: "Even there shall Thy hand lead me, and Thy right hand shall hold me," "A very present help in trouble," "Before they call I will answer," "Lo, I am with you alway." At no time did I have to struggle for comfort of mind or anything else. Everything was ready at my hand, more than I would have dared to ask. When I was slipping downward little by little toward the grave, sickness and death seemed to me the easiest and most natural things in the world; but when the outlook changed, and convalescence began, this life looked magnificent. I would not have changed places with Gabriel; to be able to lay hold of God's work again with both hands would make earth a heaven.

When, after long confinement, the fever smote me, and I thought it probable that the beginning of the end had come, I was taken "up into a mountain apart," and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs, and of the magnificent privilege of having any place in the kingdom of God. It was superb to be, do, suffer anything to please Him. The dying words of Dr. Roberts, the well-known Baltimore local preacher, came often to my lips. When an anxious friend who feared that he would quickly exhaust his failing strength said to him, "Don't shout so; whisper what you wish to say," he answered, "*Let angels whisper; redeemed men must shout!*" Many a time the walls of my chamber echoed those words in whispered tone. And yet my friends know that my religious experience, while sometimes highly emotional, is rarely demonstrative.

A month later, at another very critical stage of my illness, I was led most delightfully in a very different path. Again and again it occurred to me what a happy outcome of my sickness it would be if the Saviour should come into my room in visible form and instantly heal me. I knew if He should come and say, "What wilt thou?" my quick reply would be, "Lord make me perfectly whole and perfectly holy." I did not pray for such a miracle, nor wish it; but day after day in my quiet afternoon hours the inspiring thought kept coming, "How grand a testimony it would be if in these skeptical times I might go forth proclaiming that, in a single moment, the audible word of the visible Christ had perfectly cured me of a severe sprain, a broken bone, typhoid fever, and prostrating weakness; and if my testimony should be so confirmed by that of physicians and friends as to be lifted above the possibility of scientific doubt!" At length, when this thought had grown so familiar that the realization of it would hardly have surprised me, there came in place of it a strong impression, (like an audible voive, and yet there was no voice,) sealing on my mind as never before the words, "Thomas, because thou hast believed. Blessed (I have always thought that means *more blessed*) are they that have not seen and yet have believed." The delicious fancy of a possible miracle gave place to the solid fact of the greater blessedness of that blessed dispensation of providence and grace which can transform and glorify all suffering; and this was a wondrous sweetener of my long trial.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—(*Chris. Advocate.*)

ALL IN ALL.

BY REV. W. HASKELL.

"In Him we live and move and have our being."

And this "being" is not a simple thing which will take care of itself. If we fully understood it, a single "human form divine" by the multitude of its delicately-wrought parts, by the countless nice adjustments which insure harmonious action among them all, by their power of keeping themselves constantly in repair, and of quickly adapting themselves to unforeseen emergencies, would reveal more marvels than astronomy has yet disclosed.

But this is only the outer covering, as it were,—the rind,—of the real being. Who knows what worlds of wonder lie hidden in the unfathomed depths of the reasoning mind and the immortal soul,—worlds all the more wonderful because unseen and unknown? And God is the life of all. The pressure of His power, wisdom, and love, must be present in every part of the being, as the activity of the engine or the water-wheel must be felt throughout the machinery of the great factory. Thus, through every moment of our lives, from the cradle to the grave, we come in contact with God at every point of mind and body, within and without. It is as if every seperate atom of the whole being were floating in the ocean of Deity. No earthly relationship can for a moment compare with that between the soul and its Creator. The oneness which can be but dimly shadowed forth by the dearest earthly relationships, is here a living reality—not for a few fleeting days, but for eternity. To escape from the pressure of Divine power is as David long ago sung in Psalm cxxxix., a physical impossibility. To be disunited from the love which animates the whole, is death. To live with every thought in harmony with the Divine Will, is life,—the proper life and health of the soul.

Miscellany.

—*N. Chr. Advocate:*

The *New York Tribune* finds a "problem" in the fact that while "other churches complain that they have an inadequate number of pastors" the Methodist Episcopal Church, "the largest Christian denomination in the country, subjecting its ministers to a hardship unknown in other churches—a hardship which is believed to render that ministry so undesirable that bright men would be expected to shun it"—

finds its ministry overflowing. It b lieves "this fact and contrast to be one of the problems that somebody should go up to the b ackboard and solve." It finds a suggestion of the solution in Bishop Warren's address to candidates for admission into the New York East Conference, who "spoke in eloquent terms of the solidarity of the Methodist ministry." "May it not be," asks the *Tribune*, "that this sense of having helping and loving arms all about one—this keen consciousness of brotherhood—makes the Methodist ministry warmer and sweeter to the pastors than a settled ministry could be ?" There are few Methodist ministers who would not promptly give an affirmative answer to this question. The spirit of brotherhood in the Methodist ministry both wins and holds. The common surrender of personal rights for the good of the whole, and the submission of personal interests to the decisions of a common authority, tend to a unity that attracts more strongly than it repels But this strength of fellowship fhould not be considered as marking the difference between an itinerant ministry and a sttled pastorate There are many ministers of all denominations who prefer brief pastorates to long ones and regard frequent changes as no hardship. But in consenting to accept their fields of labour annually at the hands of an appointing authority they make a common surrender of natural rights which gives strength to their fellowship.

—The *Independent* publishes some choice specimens of Russian religious laws.

"For the turning of an Orthodox Christian to another Christian faith the guilty shall be deprived of all his rights and shall be transported to Siberia for life."

"He who shall try, whether orally or by writing, to pervert an Orthodox Christian to another Christian b·lief or heresy, shall be punished—for the first offense by imprisonment in the workhouse for from one to two years; for the second offense, by imprisonment in fortress for from four to six years; and for the third, by deprivation of all rights and by exile to Siberia for life."

"Parents must bring up their children in the spirit of the Orthodox Church. If they admit them to sacrament in the church of some other Christian faith, they shall be punished by imprisonment for from one to two years, and their children shall be given to their Orthodox relatives or to Orthodox guardians. Guardians guilty of the same crime shall be punished in the same way."

"The priests of other Christian beliefs who knowingly admit Orthodox Christians to the sacraments are punished, for the first offense by suspension from their office for from six months to one year, and for the second offense, by suspension forever and by being put under police surveillance.

"The clergymen of the other Christian beliefs who teach their catechism to Orthodox children, though without intention to convert them, shall be punished, for the first offense, by suspension from office for from one to three years; and for the second offense, by supension forever, by imprisonment for one or two years, and by being put under police surveillance."

"The priests of the other Christian beliefs who receive in their church Russian subjects of some other Christian faith of the foreign denominations, without a special permit of the Autocratic Power, sha l be punished by suspension from their office for some time or forever."

"For perverting by persuasion, promises, or other means, Orthodox Christians or Christians of other denominations to the Mohammedan or Hebrew faith, the guilty, on being deprived of all his rights, shall be sent to hard labor in fortresses for eight or ten years. If the guilty, used force therein, he shall be sent to hard labor in the mines for 12 or 15 years."

"Hebrews who keep Christians as domestic servants, even without trying to pervert them from Christianity, shall be fined five roubles per day."

TELEGRAPHIC NEWS.

Paris, May 17th: M. de Lesseps has made a declaration that the Suez Canal Company intend constructing a second Suez Canal.

London, 18th: At the Dublin trials yesterday, James Mullett, E. M'Caffrey, Edward O'Brien, William Maroney and Daniel Delany were all sentenced to penal servitude for ten years; and Thomas Doyle, to penal servitude for five years.—The Commission then closed. —The Duke and Duchess of Edinburgh and Lord Wolseley left here to-day for Moscow, to be present at the coronation of the Czar.

St. Petersburg, 18th: Several officers of the Imperial Guard have been arrested on the charge of being concerned in the revolutionary movement.

London, 19th: Daniel Curely, the Phœnix-Park murderer, was hanged at Dublin yerterday. Thousands of people outside the prison engaged in prayer during the time of execution.

Paris, 19th: Accounts respecting the health of Comte de Chambord are of a conflicting character.

London, 20th: News from the Cape states that Cetewayo attacked the Chief Oham on the 13th instant, and was repulsed with heavy loss.

Moscow, 20th: The Emperor and Empress with their children arrived here to-day, and met with a most enthusiastic reception from the populace.

London, 21st: Tynan, suspected to be "the mysterious person called No. 1," is now in New York, and has offered to surrender himself to the authorities, if required to do so.—H. M. Troopship Crocodile arrived at Portsmouth on Saturday from Bombay.

London, 22nd: At the opening of the Northbrook Club yesterday, the Prince of Wales made a speech, in which he said his splendid reception in India by all classes would unceasingly interest him in all Indian affairs. —The Marquis of Lans-downe succeeds the Marquis of Lorne as Governor-General of Canada in October next.—The B. I. S. N. Company's s.s India has put into Lisbon damaged by collision. Lord Morley's Committee on the Medical Army Service in Egypt condemns the inadequate organization and equipment of the hospitals there and recommends the employment of femals nurses.

Paris, 22nd: M. Tricou, the French Minister in Japan, has been appointed French Minister in China.

Moscow, 22nd: The Emperor and Empress of Russia made their state-entry into the Kremlin to-day. The procession was of an extremely gorgeous description, and the most extraordinary enthusiasm prevailed.

Cairo, 22nd: Latest news from the Soudan states that Colonel Hicks is following up his late victory by a close pursuit after the False Prophet, most of whose chiefs have already submitted.

London, 23rd: The House of Commons last evening agreed to a resolution without a division that the Indian Budget should be earliar discussed.

Moscow, 23rd: At the festivities here to-day, in connection with the coronation of the Czar, the ceremony of blessing the Russian flag was performed with great pomp and circumstance.

London, 24th: Lord Dufferin arrived here yesterday.

Alexandria, 24th: The P. and O. Co.'s s. s. Malwa left here this morning with the mails of the Ancona, but without the Brindisi passengers, who left Bombay by that steamer, they being placed in quarantine at Suez notwithstanding there was no sickness on board.

PASSENGERS SAILED.

Per P and O Str. *Lombarday*, 18th, Additional:

For London—Mr E W Hart, Mr H Wilkinson, and Mr J H White
For Brindisi—Mr Fitch.
For Venice—Mr B Crosdale and Mr J Metcalf.

Per Str. *Canton*, 20:

For Suez—Mr William Sigg, and Lieut Wingate.
For Marseilles—Mr B Lang, Major G Jackson Mr S A Hill, Mr W P Maher, Mr W Monement, Col and Mrs Turner Jones, Mr W H Kidlick, Major General A Utterson, Mr H E Watson, Mr Ashley Hanbury, Major W Laing, and Mr and Mrs Singer.

Per P and O Str. *Deccan*, 25:

For London—Mrs Randle, and infant, Mrs Wilkinson, 4 children and infant, Mr and Mrs Rattigan, 3 children and infant, Mr H Thorp, Miss Lamb, Sister Mary Thecla, Major W G Sharp, Mrs Lew s child and 2 infants, Mrs Cook, Mr Cook. Col H G Thomson, Mrs Weir and infant, Mr and Mrs Ollivant, child and infant, Mr and Mrs Cameron and infant, Lt-Col M A Smyth, Mr T Walker, Miss Holcombe, Mr T B Morris, Major W R Trevelyan, Mrs Wallace, and Major W H de Salis.
For Brindisi—Mr J C Hope Vere, Mr W E Purser, Mr Roger Sedgwick, Mr Henry Scott, Mr and Mrs Mangles, Mr T E Caithness, Mr W Palmer, Col H J Barton, Col N R Burlton, Mr J Crem, Mr R Harvey, Mr S Travis, Major F A Wilson, Mr E B Harris, Mr Mees, Mr E H Aitken, Mr F G Moncreiffe, Mr D K We-t, Mr John Law, Col E Hopton, Mr G H Erskine, Mr W P Costohadie, Mr Ghose, and Miss Ghose.
For Venice—Col F S Stanton, Mr T Brown, Major and Mrs J C Doveton, and Mr H R Greaves.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 21:

From London—Mr Blackwell and 2 children, Mr G Caldecott, Bandmaster P Healey, Lieut W H Tasker, Miss Addis, Mrs C M Erskine and infant, Mr and Mrs Cotgrave and 2 children Lieut H W Lowry, Sergt-Major Nicholas, and Lieut W B Laffone.
From Brindisi—Col J Bell, Col and Mrs Wood, Major and Mrs Hay, Mr G Hughes, Mr J King, and Col Bonus.
From Venice—Col and Mrs Wardrop, Mr J Oates, and Col Sir O and Lady Tanner.
From Aden—Mr and Mrs T L Yeats.

Domestic Occurrence.

DEATHS.

WOOD—May 11th, at Dhulia, after a few hours illness, Tommy, at youngest son of Captain Wood, of the P. W. D.

BOR—May 19, at Mahableshwur, Elizabeth Mary Fitzmorris, wife of J. H. Bor, Lieutenant Royal Marine Artillery and eldest daughter of Colonel Falkland Warren, R. A., C. M. G.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th May 1883.

Mrs. Mayes, 30th June 1883, Re. 1; W. B. Wright, 30th September 1883, Rs. 3; Harry John, 17th October 1884, Rs 10; Mrs. H. Knott, 29th May 1884, Rs. 7-10; Rev. D. Whitton, 17th April 1883, Rs. 7-10; Rev G. R. Nawalker, 22nd September 1882, Rs. 6; Lieut. Gen. H. W. B. Bell, 15th November 1883, Rs. 21-12; Geo: Baird, 1st January 1883, Rs. 7-10; Jessi Swettenham, 2nd February 1883, Rs. 15-4; Rev. Andrew Watson, 31st May 1883, Rs. 10 12; E. Hingley, 12th April 1884, Rs. 6; J. G. C. Herklotts, 26th May 1884, Rs. 7-10; Joseph Head, 5th May 1883, Rs. 9-4.

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19-5-83—6 w.

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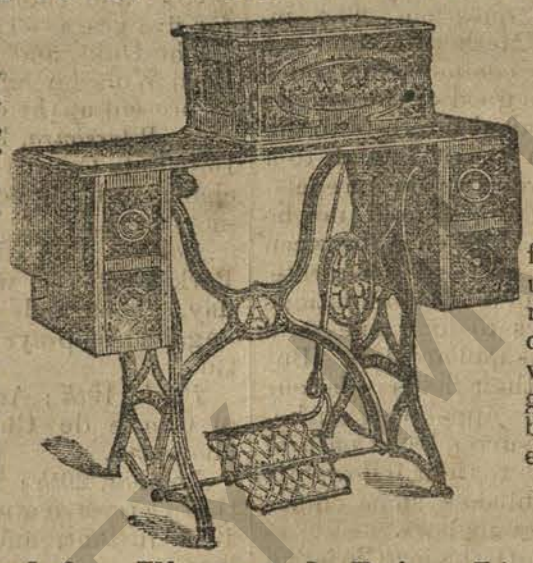

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